

THE MORRISTOWN GAZETTE.

By JOHN E. HELMS.

MORRISTOWN, TENN., WEDNESDAY, SEPTEMBER 24, 1884.

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Send us the amount of money you wish to expend and we will put up and send you the best

Write a short description of yourself and also state what color Dress or Bonnet you want to wear the Hat or Bonnet

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BUCKLEN'S ARNICA SALVE

THE BEST SALVE IN THE WORLD FOR Cuts, Bruises, Sores, Ulcers, Salt Rheum, Fever Sores, Tetter, Chapped Hands, Chilblains, Corns, and all Skin Eruptions, and positively cures Piles, or no pay required. It is guaranteed to give perfect satisfaction, or money refunded. Price 35 cents per box. For sale by W. P. Carriger, Morristown, May 14-17

GLASS HOUSES.

"Those Who Live in Glass Houses Should not Throw Stones."

"The wicked flee when no man pursueth."

It is amusing to see how tender-footed certain blood remedy proprietors have become of late. They make much ado about "apes and imitations," when some are in sight.

The proprietors of B. B. B. would say more emphatically, "apes and imitations," when some are in sight.

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"THE HOME WHAT WE MAKE IT."

Preached in the Edgefield Baptist Church by the Pastor, Rev. William Henry Strickland, Sept. 8.

From the Nashville American.

33.7 And the king was much moved, and went up to the chamber over the gate and wept: and as he wept, thus he said, O my son Absalom! my son, my son Absalom! I would God I had died for thee, O Absalom, my son, my son!

—2d Sam., viii., 33.

These words are the wail of a broken-hearted father over the loss of his ruined son: David mourning for Absalom. I take these words and their connection from which to discourse upon "Home and its influences."

The family relation is the only one left us that antedates man's fall and punishment from primeval bliss. It is the purest and truest institution that is wholly of this world.

"The Family Tree," it is more beautiful than any other and points more invitingly toward heaven.

"The Sacred Heartstone," its blessed memories echo and re-echo through our souls unto the latest hour.

"The Social Reunion," what a delectable thing of heaven it may be. The ideal home is very inviting, very beautiful; the reality is often marred, stained, defaced.

Let us consider this subject in the light of David and Absalom. The home as David made it; the home as we make it.

A rock-bottom factor here, as elsewhere, in unhappy families is unfortunate marriage.

David was a Jew, zealous for his nationality, its customs, laws, religion. A monarch, Absalom's mother, was a foreigner and a heathen; quite likely she was closely wedded to her people and false religion.

In espousing this marriage, David violated sound sense, good policy, the law of God. We believe that physical peculiarities, mental infirmities and exaltations are transmitted from parent to child; he who weds a consumptive girl may expect to have consumptive children; she who joins herself in marriage with a predisposition to insanity, will have a scrofulous man may look for disease of offspring. The man who has followed the bowl till intemperance has become a disease, will beget children with a natural thirst for strong drink to begin with.

We may account for the perpetration of predispositions in this way: The father upon the children unto the third and fourth generation of them that hate me."—Exodus xx, 5.

The transferring of sin from generation to generation is not done by the Almighty in any arbitrary, unmerciful way. It comes about by natural law.

He who keeps a rum habit and makes his money by coining the tears of wives and cries of children for bread, who outrages human tendencies till they die within him, who rears his offspring in such influences that they grow up as unfeeling, calculating, till they naturally accept the situation and sins of the father and often outrun him in vice.

The parent is guilty, the child voluntarily accepts the parent's vices and becomes guilty as well. "Like father, like son." Each sins for himself and must suffer in himself and for himself.

The heathen foreign woman transmitted her predispositions and sins to her son. Absalom came into the world under tremendous disadvantages. He began life with wicked tendencies moving within him at accelerated speed. The chances were against him, as the boy born of drunken parents has the odds against him tremendously at the outset of his struggle.

It was not impossible for Absalom to do right and be good, but it was harder for him than for Isaac or Samuel.

I know a gentleman who, take him all in all, is the most pious, sacrificing minister of God in my acquaintance, who works six days in the week to support his family and goes out and preaches as a missionary on Sundays, who was a few years ago profane, unclean, dishonest—whose father was a drunkard, and on this wise was the son converted. Being in New York he applied to a phenologist to have a chart of his head taken. Among other things the examiner said: "Young man, your bump of veneration is small; your tendencies are very strong toward irreligion. It might be well for you to think of that as you have a soul to dispose of." This word dropped into the young man's heart was blessed of the Holy Spirit to the awakening and conversion of his soul. I mention this to show that the door of hope is not shut upon any, however dark the past.

Many a young man might have been their birth. If this doctrine of heredity be true, how careful should young people be in forming the marriage relation. Many a woman makes for herself and her children an earthly hell when she marries. Where social affinity, culture, tastes and sympathies are not harmonious. "How can two walk together, happily unless they be agreed?"

Many a young man starts down hill when he marries. He is poor, has a position and moderate salary, he weds a pretty face, whose woe is the idea of economy, who loves

to study fashion magazines, and adores a new bonnet, who has never been taught to work, who can't darn a stocking decently, nor dress a chicken and cook it, nor tell when it is properly done, who is at the mercy of the market men and domestics, who wants her carriage and horses, etc. Her wants make a constant strain on her husband's slender finances. He loves her and wants to gratify her wishes, is tempted to overdraw, or embezzle or steal; after a while it comes to light; you all know the end; how often these things in their last analysis are chargeable upon the wife, we will not say.

When can a pious girl expect when she marries a wicked young man? Will he likely be up early on Sunday to eat his breakfast and let his wife get off to Sunday school? Will he want to accompany her to prayer meeting, or rather excuse himself for his club?

Often the Christian activity of a young woman is neutralized by her young husband. I will not say that parents should select partners for their children, but it were well for children to listen to their parents' advice in this responsible undertaking.

A mother at 40 has forty times as much sense on the subject of a suitable husband for her daughter as that daughter at 18 or 20.

Young man, your mother's opinion of "your girl" is worth its weight in diamonds to you. Listen when she speaks.

But I am told "Love is the foundation stone in happy marriages, and love should decide this question. Love is an affair of the heart and Cupid is blind. Do you propose to make marriage a matter of convenience—of cold, calculating fathers and mothers?" Yes, love is the source of marriage bliss. Love is an action of the heart, people fall in love with each other. Yes, I admit all these things, but love is like a rose, it may be cultivated and made to grow, and moreover, you select your rose and then plant it and cultivate it.

Why love an Absalom when it is as easy to love a Jonathan? Why love a Delilah when a Mary or a Rachel or a Hannah may be wooed?

Better live and die in maidenhood a hundred times over than to marry a beer-guzzler, a gambler, a young man who spends his Sunday afternoons at witnessing or playing base ball, or dashing all over the country with fast horses and buggy. Such persons are not proper partners for you, my daughters.

It is the religious duty of parents to marry their children "in the Lord." We wed them to Christians. Carlyle and his wife are an illustration of an ill-matched pair. Beth had character, but their tastes and opinions had been so dissimilar that all through their lives they preserved their polarity, and it was diamond cutting and scratching and grating on diamond unto the end.

Much of Absalom's sins are chargeable to David. The father sinned and the father and son both suffer for it.

2. Absalom's early training was neglected—This inference from the story is natural and reasonable. David was busy with the affairs of State; he "didn't have time" to give to the training of his children—they were left to the mothers. He had a plurality of wives; each had children and kept an establishment. David's piety influence was wanting to guide the boys. The father neglected his own family for the interests of the public. How many Christian fathers are doing just like David? Too much occupied with office, or store, or farm; or shop; too busy to be home with their children and keep an establishment. David's piety influence was wanting to guide the boys. The father neglected his own family for the interests of the public. How many Christian fathers are doing just like David? Too much occupied with office, or store, or farm; or shop; too busy to be home with their children and keep an establishment.

Yes, where is he? Is he here at your side? Or is he at home with his mother, who couldn't come to church? Where is he? Out on the curbstone with "roughs" puffing cigars and exchanging snatches of glib gab? Is he out with company that you cannot approve?

I asked a Christian mother recently, "Where is your boy of Sunday nights—does he go to church?" She replied: "I don't know where he goes; he leaves home saying he is going to church. I can't go out at night—I don't know." I knew he didn't go to church.

Alas, for boys whose fathers are too busy to look after them. And mothers, "society women," who are too much taken up with fashion and gaiety to perform for their babies the duties appointed by nature. Foster mothers and servants have these immortal gems left for them to mould and polish. What may they expect? I always rejoice to greet mothers in the Sunday-school and prayer meeting, if they can come, but if they cannot leave their children in safe hands, then let them watch over the children. To Titus Paul wrote: "Teach the young women to love their children; to respect, cherish, keepers at home." The mother with growing children finds home her field of operations, and to her children she must give herself, even if the Dorcas Society must get another President and the pastor must hunt up some one else to distribute tracts. A mother's first duty is to the immortal that God has given her.

But father say, "We have not time for these things." Stop and think; is anything in this world so priceless as your boy's soul? Think of his possibilities for his good or ill. He may make a Wesley, a Peabody, a Chinese Gordon, a Spurgeon, a Gladstone, a Livingston or a Stanley, or he may make a Jim Fisk, a Kurrall, a Barry, a Gutzwiller. Think of these things. Stop and think of your boy; think that soul is immortal. Can you neglect that boy and let him go to ruin? See him in the state prison or swinging from the gibbet? And then at God's Bar

will you plead: "Haven't time to give to the boys training?"

"A child let do itself bringeth its mother to shame." "Bring them up in the nurture and admonition of the Lord."

I can conceive of no obligation of business or politics or pleasure that should interfere with my obligation to my children and my home.

Suppose you do not toll and sweat and make money and get rich, by the time the fortune is made you lie down and die. Your children untrained, with ideas of life all wrong, come into possession of your property; it becomes a positive curse to them and they are a curse to society.

But had you left them less money and more kind Christian training, having "brought them up in the nurture and admonition of the Lord," they had been a blessing to themselves and the world around them.

Parents, when you neglect the training of your children you sin against your own souls and theirs. "Would God I had died for thee, O Absalom, my son, my son," groaned the broken-hearted parent. Absalom had then been dead to all that was good and holy for twenty years. God does not require us to die for our children, but to live for them.

A mother was following her son to the gallows, and filling the air with loud wailings, he turned and looked on her and said: "You may cry and scream over me now, but when I was a boy you taught me nothing good, not so much as the Lord's prayer." We have but one opportunity to use in which to train our children, that last, will never return.

3. Lo, children are a heritage of the Lord; and the fruit of the womb is his reward.

4. As arrows are in the hand of a mighty man; so are children of the youth.

5. Happy is the man that hath his quiver full of them; they shall not be ashamed, but they shall speak with the enemies in the gate. Psalm cxxvii, 3-5.

Children "are arrows in the hand of a mighty man." Arrows in the hand of a man, many would say, but those arrows are out of the hand and speed on their way, and it is too late to guide them.

Notice lastly. David condoned Absalom's faults. Absalom was a murderer. He had killed his own brother in cold blood, after letting the murderous intent rest in his bosom for many months. He ought to have been executed as a murderer. The record says: "David's soul was consumed with longings after Absalom" while Absalom was a fugitive from justice, "for he was comforted concerning Amnon, seeing he was dead." You are doing wrong toward your child when you refuse to hear from truthful source, reports of his misdoings. If neighbors warn you, does it offend you toward them? "A thankful task to warn a parent of his child's badness," it is said. Not always, and even if it were, does this excuse us?

Many duties bring no thanks. That as soon as a public speech would do certain things, he was willing to do war against them." Considering the fact that the position of Railway Commissioners is a public speech, it is rather a remarkable statement for one of them to make, and it very forcibly illustrates the folly of these things. If parents will watch over their own children as they do their clerks, their servants, their neighbors' children, they are bound to know of their sins.

You may know by intuition and experience what they will do under certain circumstances. What did you as a girl or boy do, similarly situated? If parents will watch over their own children as they do their clerks, their servants, their neighbors' children, they are bound to know of their sins.

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